1:Seligmann & Seligmann E-5 (1907-1908) 1911
AK5 Vedda AK5

badly off and in varying conditions of ill health and malnutrition, there is abundant evidence that only a generation back these communities were composed of a large number of families who, although they made chenas led a healthy hunting life for a great part of the year. Pate XI, figure 2, represents some men and children of the Bandaraduwa chena settlement; from this photograph it is evident that in spite of their prosperity even twenty-five years ago, there must have been much miscegenation, and the appearance of a couple of old grey-headed men alleged Veddas whom we saw in this neighbourhood certainly suggested that they possessed only a fraction of Vedda blood[1].

The following account of the Kovil Vanamai Veddas as they existed some 20 or 25 years ago was given us by Tissahami, Arachi[2] of Potuliyadde, a man who on account of his long association with Veddas is often spoken of as the Vedda Arachi. This man though presenting the appearance of a typical Kandyan Sinhalese has Vedda blood in his veins, for his ancestors were Veddas of Moranegala in the Eastern Province, his great grandfather being a Vedda shaman who settled at Damenegama in Uva Province. Although this man's descendants intermarried with the local Sinhalese (who are themselves in part the descendants of Veddas) and adopted the Sinhalese mode of life, one man at least in each generation continued to act as shaman (S. *hapurale*), and the father of the Arachi was a devil dancer and *wedarale* (native doctor) of some note. This man's son, the Arachi, now a man of between 40 and 50, exerts a great deal of influence over the peasants in his neighbourhood, who all recognise that he is in more or less constant communication with the spirits, to which fact his neighbours attribute much of his success. In this manner was explained the quickness with which he recently learnt blacksmith's work. We had not heard of his re-

[1] Some of the "Veddas" living in the neighbourhood of Bandaraduwa and the sea are comparatively tall, stoutly built men with no appearance of Vedda ancestry. Two men from Uhana in Mahakada Pattu measured 65 and 65½ inches respectively. Two men, who looked like Tamils but called themselves Veddas, lived on big Sinhalese chenas at Kotelinda; one of them said that his wife's parents had belonged to the Colombo group.

[2] *Arachi* is the title applied to the headman of a Sinhalese village settlement.

Plate XIV

142
144
291

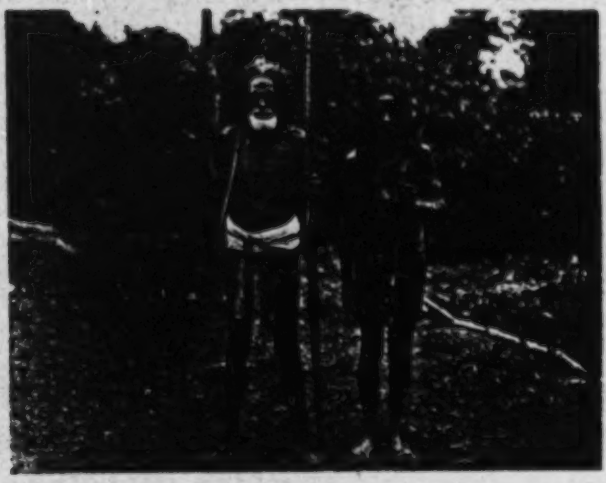

Fig. 1. Men of mixed Sinhalese and Vedda blood from the neighbourhood of Maha Oya.

142
291
854

Fig 2. Women of Omuni

[facing p.46]

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

points were left doubtful. The extent of their neighbours' influence upon this community may be gauged to a certain degree by the following fact. When visiting the shaman we asked him to show us his *aude* and other sacred objects (as will be seen later, certain beads are held sacred in this community), he replied that he did not keep them at his own hut because of the noxious influence due to the presence of the women[1], but that the Sinhalese *gamarale*[2] took charge of them for him. We then went together to the house of the *gamarale*; this consisted of a hut divided by a partition at the back, one room being the sleeping room and the other the granary, and a large open barn in front, with its roof continuous with that of the hut. In the part of the barn nearest the rooms, the women of the household were cooking and pounding rice, while the back was railed off to form a byre in which a number of calves were tethered and into which the cows were driven at night. When it was pointed out that there were also women living in this house the shaman explained that their influence was counter-balanced by the presence of the cows. Physically some of the Unuwatura Bubula Veddas must be regarded as tolerably pure-blooded, since they included some of the shortest men we met. One man measured only about 1360 millimetres (53½ inches), but probably he is to be regarded as almost a dwarf.

VILLAGE VEDDAS.

The village Veddas form a class which it is most difficult to describe briefly, yet fairly. The term must not be taken to apply to degenerate Veddas who have lost their jungle characteristics and independent habits under Sinhalese encroachment. Doubtless many such folk do live as Sinhalese in chena settlements for a short time before their extinction in the surrounding mass of peasant Sinhalese. But this is not the sense in which the Sinhalese apply the term Gan Veddo (village Veddas), nor is it the sense in which we use the term. Knox speaks of "wild"

[1] We afterwards ascertained that *kili* was the name for the ceremonial uncleanliness of women.

[2] The *gamarale* of a Sinhalese village is the headman, who is responsible for the cultivation of the village lands and generally directs the agricultural affairs of the community.

1:Seligmann & Seligmann 2-5 (1907-1908) 1911
AX5 Vedda AX5

these village Veddas, though they seem to be of a somewhat morose disposition. He also said they take no interest in things unknown to them. However, the phonograph attracted as much attention and interest as it always had from Veddas and Sinhalese alike, and we distinctly saw one Vedda smile when his song was reproduced. 157

The chena settlement at Wallampelle was seen, but here it appeared that much intermarriage had taken place with the Sinhalese. 144

Malgoda. There are a number of people very mixed blooded, but calling themselves Veddas, living at Malgode on the shores of Horaborawewa, a beautiful tank traditionally associated with the Veddas. They have dropped their old Vedda customs so entirely that the local Sinhalese no longer look upon them as true village Veddas, an attitude that has perhaps been fostered by the fact that here in Uva where the Veddas are exempt from all taxation these people pay road tax. Such at least was the point of view of the Arachi of Alutnuwara, "how can these people be Veddas?—they pay road tax." In spite of this there is no doubt that they are largely of Vedda descent and in many instances remember their *wiruge*. They live in very poorly built houses and depend largely on the seeds of the lotus for food. They still pose as pure-blooded Veddas to white visitors, and have been recently described by Drs H. M. Hillier and W. H. Furness, 3rd. "We followed the jungle path along the eastern shore of the lake, sometimes over outcrops of granite, or down by the lake side...and after following our guide through thick undergrowth for half-an-hour, suddenly, and without warning, we came out into a cleared space, where there was the merest excuse for a hut, and beside it a man and woman squatting side by side and cooking something in a blackened earthen pot, which rested on a fire of twigs and branches; a little beyond them were more huts and more women and children—lo! the Village Veddahs. The elderly man and woman whom we first saw had between them scarcely a yard of coarse cloth as clothing, their hair hung loose in dishevelled twists and strings about their faces, and they both squatted so low that their knees stood up above their shoulders. But the most impressive thing about 144 177 361 [651] 511

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

sparse undergrowth, so that it was an ideal place for a camp within easy distance of water. They may remain at this place three or four months, or even longer, before they seek a new village site, but probably they never go far from Horabora tank, on account of the great supply of lotus and other seeds which the lake affords. 361

"None of them is tattooed, and they wear very few ornaments. Both sexes, however, perforate the lobe of the ear, and through the opening pass a wire, strung with beads or seeds. The women sometimes enlarge this perforation, and wear in it a plug, made by rolling a strip of palm leaf into a cylinder, from one half to an inch in diameter. 301 304

"We got from them one of their earthen bowls that had rough patterns drawn upon it, but saw no other evidence of artistic ability. They make coarse mats and baskets of reeds and strips of bamboo, and use gourds and coconut shells for water bottles and cups. Spoons and ladles they make from a piece of cocoanut shell, with two holes, on one side, and a stick thrust through them to form a handle[1]." 415 [531]

Village Veddas of Tamankaduwa.

There are a number of communities of village Veddas in Tamankaduwa, all of which show marked evidence of intermarriage with the Sinhalese and Tamils. 144 621

Elahetaliya. There is a large Vedda chena here, but most of its inhabitants were away at the time of our visit, those present appeared distinctly half-bred. Their mode of life is similar to that prevalent at Dambani and Bulugahaladena, i.e. they are occupied in chena cultivation, cattle rearing, and do a little hunting, but as they have not specially preserved it for show purposes they have forgotten the Vedda dialect. However, they remember their *marugu* and practise exogamy; they also reverence the Nae Yaku. 105 621

Kalukalaeba. Another settlement was seen at Kalukalaeba, here were about twelve mud huts, all empty on our arrival, as it was the harvesting season and the people had gone to live

[1] "Notes of a trip to the Veddas of Ceylon." *Bulletin of the Free Museum of Science and Art of the University of Pennsylvania*, Vol. III, 1901. [113]

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

105 on their chena. We waited here a little while and two Veddas
62 passed, one carrying a gun; we asked them to return to their
chena and fetch some of the other villagers. Soon some twenty
[131] men and about as many women and children arrived bringing
us presents of honey, pumpkins and sweet potatoes. Scarcely
any of them presented the Vedda type, they were all distinctly
larger and more heavily built. Except their knowledge of their
warugu and recognition of the Nae Yaku all remains of Vedda
customs seemed to have been lost.

Yakure. The inhabitants of Yakure, a village about six miles
from Kalukalaeba, call themselves Veddas, though physically
(Plate XVI, figure 1) they would pass as Tamils or mixed
[194] Tamils and Sinhalese, and show even less evidence of Vedda
blood than do the Kalukalaeba people. Their village consists of
about 40 mud houses and is compactly built; a great number
of cattle was seen grazing outside the confines of the village.
Like the Kalukalaeba folk they know their *warugu* and invoke
the Nae Yaku, but they have a temple, a simple mud hut, and
worship a number of Sinhalese gods. Some men (Plate XVI,
figure 2) from a village called Ulpota near Gunner's Quoin were
[197] seen here who also appeared to have mixed blood; they knew
the "Vedda language," that is to say we were able to get from
them about the same number of words as we obtained at
Dambani. When one of them was asked when this dialect was
used he replied "only when we are sent for by the Government
[191] agent or any other white man." Among themselves they speak
Sinhalese though they can also speak Tamil as it is largely the
language of Tamankaduwa.

Rotawewa. There is a settlement of alleged Veddas at
Rotawewa about six miles from Minerriya tank. Concerning these
we were told that they cultivated rice, and were in no respect
different from the neighbouring Sinhalese, while Mr Jayawardene
writes: "There is only one village of Veddas in Sinhala Pattu of
Tamankaduwa District, and that village is Rotawewa, about
six miles from Minerriya. These Veddas lived on the chase
and subsequently took to chena clearings, and when the place
began to be frequented by the low-country Sinhalese and other
traders, some of them were able to sell their meat to them and

Seligmann & Seligmann 2-5 (1907-1908) 1911
AX5 Vedda AX5

CHAPTER XII

COAST VEDDAS

THE Coast Veddas or Verdas occupy a number of settlements in the Tamil zone on the east coast. They exceed in number both the Village Veddas of Bintenne and their wilder neighbours of the borders of Uva and the Eastern Province; this is no doubt due to the fact that in the majority of Coast Veddas there is a large admixture of Tamil blood, and the comparatively thriving condition of their settlements must be attributed to the same cause. The date of their first arrival on the coast and of their subsequent intermarriage with the Tamils is quite uncertain; the latter state that there have always been Veddas in the neighbourhood of the sites they now occupy, but the Veddas themselves have a tradition that they come from inland. Knox does not mention them, but Nevill considers that they come from Sabaragamuwa (Sufferagam), being driven thence in the 17th century.

"The Vaeddas say that they never were related to these Coast Vaeddas, and do not know when they came to the Coast, or where they came from, nor did they ever hear that they belonged to any waruge of the race.

"The Coast Vaeddas do not know when they came or how they came, but they say that long ago their ancestors came from the Gala, far beyond the hills to the west. They also sometimes say they came from Kukulu-gammaeda and spread out along the Coast. Some say this is Kukulugam near the Verukal; others suppose it to be somewhere far away[1]."

[1] *Op. cit.* Vol. I. p. 184.

3:Naish G-5 (1925) 1930 AX5 Vedda AX5

bours' language, customs, and manner of life. In a few of the remoter forest fastnesses of the interior there are still to be found more or less pure-blooded Veddas who continue to support life by the precarious *chena* cultivation and by hunting: but in addition to these pure-blooded Veddas, who are a very feeble folk indeed in point of numbers, the inhabitants of many of what are generally recognized as Sinhalese villages, and the so-called "coast Veddas," who have their settlements in a few places along the eastern coast to the north of Batticaloa, are to a greater or less extent of Vedda origin. The Veddas as a race have been visited and described by C. G. and B. Z. Seligmann [1] and more recently by Dr. R. L. Spittel [2] of Colombo. Of the coast Veddas the Seligmanns say,—"although these coast Veddas, or Verdas as they call themselves, have intermarried with the Tamils and have adopted many Tamil customs, they still have remains of the old clan system of the Veddas, and although they usually speak Tamil, the majority of them say they have a language of their own which they consider to be the old Vedda language, and which was found to be Sinhalese. They have roughly-built temples, and we were told independently in two settlements that the chief agency worshipped was called Kapalpe or Kabalpe, *i.e.*, "ship spirit." At first we feared some misunderstanding, but when one of us was shown within one of their temples, into which after some trouble he was allowed to penetrate, a small model of a ship partly square rigged was seen, and it was stated that at a special ceremony this was hoisted to the top of a pole some thirty feet tall which stood outside the temple." [3] The ceremony to be described in what follows appears to be in fact that conducted for the propitiation of this "ship spirit" and of the goddess Ammal, and, if so, it is that which the Seligmanns saw rehearsed, in part at any rate, at Vakarai.[4] The description, therefore, imperfect and perhaps inaccurate in some details as it may be, being

[1] C. G. and B. Z. Seligmann, *The Veddas*. See also *Spolia Zeylanica*, vol. v, Part xx, Dec. 1908, pp. 153 *et seq.*

[2] R. L. Spittel, *Wild Ceylon*.

[3] C. G. and B. Z. Seligmann, *Spolia Zeylanica*, vol. v, Part xx, Dec. 1908, pp. 156, 157.

[4] *The Veddas*, pp. 333-9.

5: Spittel D-5 (ca. 1920) 1945 AX5 Vedda AX5

2. VEDDAS OF GUNNER'S QUOIN

THE ferry at Periathurai marked the end of our river journey. Some miles inland was the rock called Gunner's Quoin round which Veddas lived. 131

Under a bo-tree by the river was an image of Ganesha the pot bellied, elephant-headed Hindoo god with offerings of withered lotus flowers before him. In a temple hard by, were massive bells and drums that kept deafening accompaniment on many a ceremonial day when peacock-plumed men, in the self-imposed torture of skewered cheek and pronged back, bounded hither and thither in delirious dance; and here were the implements, prongs and tridents, these frenzied devotees had dedicated to their unhearing god.

At the Tamil village of Manampitiya we were regaled with an old man's tales of the Veddas. He told us of one Patabanda only recently dead, called *walige**-Patabanda owing to his habit of wearing his loin cloth long behind. It appeared this Vedda was a fine marksman. A *rata-mahatmaya*† once wishing to test his skill pointed to a small jak fruit on a tall tree and asked him to shoot. The arrow flew true and stuck in the fruit; whereupon the Vedda feigning anger said roughly, "Now give me my arrow; it was you who asked me to shoot". The timid chief proffered money which was disdainfully refused. The Vedda then taking another arrow hit the stem of the fruit so that it fell and enabled him to recover both arrow and fruit. Thus do men pass into fable. 114 173

We were told many another tale of Veddas and their ways, and of matters connected with the ancient ruins to be found on the rock; of an anchorite who had lived in a cave there unharmed by the bears; and of ancient Vedda kings captured by stratagem and fraud.

A walk of five miles the next morning brought us to the foot of Gunner's Quoin. I was now brimming with expectancy; for I was about to see for the first time the Veddas in their homes; that aboriginal people who had time and again attracted the scholars of Europe, and in whose veins flowed the oldest blood of the inhabitants of Ceylon. They were here when Wijeya came from India in 543 B.C. and founded the Sinhalese dynasty; long earlier, when that Buddha came who preached to his followers at Mahiyangana after having put to flight the Yakkhas (Veddas?); to an even still older beginning their ancestry went, to a time in the stone age when man vied for existence with prehistoric forms. 114

To-day hardly a Vedda true to the old traditions survives; not one that uses beaten bark for apparel, or depends for sustenance solely on the jungle. The inroads of civilisation and the effects of miscegenation with the neighbouring Sinhalese or Tamils are tending surely towards the extinction of the race. Yet, for all that, many of the old Vedda traits still survive in their degenerate descendants and these are still a link with an unfathomable past. 144 178

*Tail †Kandyan chief

We had hardly gained the base of the rock when we heard human voices and soon came up with three men and their dogs. One fellow carried a gun, the others had axes hitched to their shoulders. They were on their way to a devil dancing ceremony at a house of illness some miles away; but abandoning their project they accompanied us to their homes.

In a small clearing stood half a dozen leafy shelters. Outside one of these, three women with infants at the breast were seated roasting small yellow flowers. The rest of their people were at work on a *chena** close by. We summoned them and soon we had all the Veddas of the *Kosgaha Ulpotta* before us—some six or eight men and about a dozen women and children. They were a poor lot bearing the stigmata of malaria and framboesia. There was but one old man among them. The children were emaciated and languid.

Most of them showed strong traces of Tamil admixture, especially the women; what poor ornaments they wore, their clothing, and even their very names were Tamil; and so were their predilections if the coy smiles one or two of them bestowed on the fine Tamil that accompanied us signified anything. There were at least three men, however, true to Vedda type—short of stature, wild-eyed, with beardless face and upstanding frizzly hair.

They had no bows among them, except as playthings for the children, but made us one as a memento and stained it with charcoal and *thimbiri* to give it the appearance of use.

The huts were fashioned of wattle and leaves, and thatched with dry grass. Their domestic appointments comprised earthen pots, a wooden pestle and mortar, bark rope, and a deer skin or two.

Fruits, flowers, wild yams, honey, the flesh of animals, *kurrukhan*† and maize formed their food. The meat they fancied most was that of the langur and monitor lizard which they hunted with the lazy mongrels that loitered about. They eat abundantly and at any hour when food is plentiful; but as a rule one good meal a day is all they expect; in times of dearth they bear hunger stoically, chewing incessantly a few varieties of bark they carry in pouches fashioned of cloth saturated with melted wax (*itee rethee*). Partial nomads, they spend many months of the year under trees and in caves. Where the *palu*, *veera*, *kong*, or *mora*‡ fruit is ripe, where the hives are, there they take their women and children, dogs, and chattels and go.

"How often do you bathe?" I asked one of them, the smell of their ring-wormed bodies suggesting little acquaintance with water.

"What bathing for us," he replied. "We fall into a stream once in a way and get out again; that is our bath. And we only do that when our stomachs are full. When we are hungry we don't care for anything; we can eat even a man then!"

In answer to the question how they measured distances and what constituted a mile, the reply was, "We walk till our legs hurt, then we place our axes on the ground, sit down, take out our pouches, and chew a quid; that is our mile".

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*A patch of forest cleared for cultivation

†*Eleusine coracana*

‡*Minusops hexandra, Hemicyclia sepiaria, Schleichera trijuga, Nephelium longana*, respectively.

5: Spinel D-5 (ca. 1920) 1948 AX5 Vedda AX5

[pp. 21-33 not processed]

CHAPTER IV

VILLAGE VEDDAS AND JUNGLE SHRINES

And here were forests ancient as the hills
Enclosing sunny spots of greenery

COLERIDGE

1. THE EMBRACE OF THE TREES

BURIED in the jungle ten miles north-west of Maha Oya lies the old Vedda village of Omuna. Forest, unbroken by the meanest glade, intervenes between. At a pool we flush a brace of bronze-winged pigeons or set a-chirruping a covey of small birds; while every now and then the scurry of unseen feet tells that the woods are live with game. Jungles darken early; by five-thirty a cathedral gloom creeps to the songs of roosting birds: the shama throats a rambling lay, the grubbing pitta sounds a shrill call, the cuckoo wakes, like a curfew, the forest echoes, "while like a long-roll drummer the night-jar thrills the treen"

It is all but dark when, through a break in the trees, the hill of Omuna stands before us; and the clamour of resenting dogs and a welcoming fire tell us we have reached the limit of an arduous walk.

Where the Vedda is, there is the inevitable rock. The tie between them is intimate. To the life, animal and tree, on the timbered sides of the hill the Vedda is beholden for sustenance. The boulder-bound stream gives him water, and there lurk demons watchful for his undoing, and tutelary ancestral spirits. Nowhere is the relation between men and rock closer than at Omuna; for from the heart of the hill flows a spring that does not fail in the cruellest drought. Is it a wonder the place has for ages been favoured of the Veddas? But time the iconoclast breaks the oldest bonds; the half-Veddas* there to-day are not of the ancient stock; that died out some fifteen years ago.

Besides its association with the wild men, Omuna has other claims to interest. Like many another forest stronghold it is the site of ancient Buddhistic ruins—frescoed caves and headless, chest-battered Buddhas despoiled by treasure-hunters What induced the priests of old-time to seek such sanctuaries as this, it is hard to surmise; religious persecution perhaps, by their inveterate foes the Sivaite Tamils; or merely the claims of austere devotion. Be that as it may, it was in these fastnesses that the light of Buddhism was nursed when it flickered low, till, happening

*There is almost certainly no Vedda living to-day without Sinhalese blood in his veins. The term *half-Vedda* therefore may appear superfluous, but is used to designate Veddas who have intermarried with the Sinhalese and settled down to agricultural pursuits, the word *Vedda* being used for the wilder folk that depend mainly on the jungle for sustenance.

[p. 34]

3. THE MARAWEETHIYA

Far or forgot to me is near,
Shadow and sunlight are the same;
The vanished gods to me appear
And one to me are shame and fame.

EMERSON

13 FROM Yakkure to Horiwila is six miles. The first part of the journey is through marsh; here the Mahaweli make a bend which all but encroaches on the path. The place is rank with vegetation. Tall grass thrives amidst sombre trees that stand apart, clothed out of all recognition in stoles of trailing mycania. The air is humid and oppressively still. One is glad to be rid of the swampy luxuriance with its strong suggestion of malaria.

Beyond a pleasant stretch of paddy, closer than we had ever seen it before, stood Gunner's Quoin. Tinkling cow-bells and the mournful cries of peafowl welcomed us to Horiwila.

361 The racial types we have passed, will repay review. Omuna, Dola-
● 144 galwella and Kalukolu Eba were shifting *chena* settlements inhabited by Veddas with a large proportion of Sinhalese blood. Yakkure was a permanent village with the *chenas* apart; here the people called themselve Veddas but showed strong Tamil traits. The folk of Horiwila were not sure whether to call themselves Tamils or Veddas; while Manampitiya, beyond Horiwila, was a purely Tamil village. So does propinquity shape the type of Vedda, and forest penetration by the Sinhalese on the one hand and Tamils on the other, tend to obliterate the aboriginal race.

000 Decoyed by its beauty, we camped on a rock on the bund of the Horiwila tank, soon to learn that a stone exposed all day to the sun, was not the most desirable of camping places even at night. The stored heat radiating from the rock kept us awake till morning, and we rose quite unrefreshed for the good day's work before us, for to-day we would climb the Quoin, which, ever since we saw it across the marsh at Yakkure, beckoned us on. The Tamils of the place could only take us to the base
115 of the hill; from there a Vedda of the Ulpotta must guide us. It was quite an hour before we found him. I recognised him at once as Sinna an old friend; there were the bunions on his shoulder from carrying loads of lizards and yams, and there the hooked finger caused by a snake-bite
[142 when plucking a *kanava* comb from a creviced tree. A dwarf, with
157] frizzly upstanding hair and wild eyes, and shy almost to timidity, Sinna had nothing of the sophisticated Vedda about him. He lived alone with
[166] his small family at the end of the rock. The rest of his people had left when the *kurrukkan* crop failed: but Sinna remained to gather a precarious living from the scanty pickings of the field. We came on him searching for food in the forest.

The poor fellow was in great distress that morning, his favourite dog having been taken by a leopard the previous night. Hearing the animal's

2. VEDDA CHARACTERISTICS, RELIGION, AND SUPERSTITION

If 'tis not a true philosophy
That the spirit when set free,
Still lingers about its olden home,
In the flower and the tree,
It is very strange that our pulses thrill
At the sight of a voiceless thing,
And our hearts yearn so with tenderness
In the beautiful time of Spring.

N. P. WILLIS

241 191 THE genuine Vedda is a quite incompetent agriculturist; that is a mark by which you may know him; and none are more so than the Veddas of Bingoda who can no more develop a *chena* than they can fly. They will make a fine beginning; valiantly fell trees and sow grain; but there it ends; whenever the mood seizes them they leave it all and go into the forest, and the wild animals wander in. This is why I consider the Veddas [184] of Bingoda the most primitive I have met; better even than the classical Veddas of Henebedde and Danigala who are more of the agriculturist and less of the hunter.

221 222 177 Though these Veddas live close to Sinhalese settlements, they spend a large part of their time in the jungle. When the forests have much to give—as in January and February, the good yam months, and June and July, the honey and fruits months—the Veddas take their families and forsake their huts for caves and stream-beds; here to-day, there to-morrow. But in times of jungle impoverishment—March to May, and September to December—they remain near the village, where at a pinch they can beg a pittance of grain; but even then foraging parties frequently wander forth and return in a few days with honey, flesh and swiftlets' nests for barter.

144 142 [826] There is, almost certainly, no Vedda to-day without some trace of Sinhalese (or Tamil) blood in his veins; a reason why anthropometry is so often arid of results; still, one can usually tell a Vedda from a Sinhalese at a glance: The sparsity of hair on the Vedda's face is his outstanding characteristic, in marked contrast to the heavily bearded Sinhalese; add to this a darker complexion, a shorter stature, a greater reserve, simplicity, and apathy, and an easily aroused ferocity of nature—and there is no more to be said. But Kaurala of Kotlinde would have it there was a further distinction: "See," said he, placing my hand on his Adam's apple. "I am a true Vedda; where is my throat-knot?"

181 Veddas are an independent folk. They are no respectors of persons; and if you wish to know them, it does not do to stand on your dignity. Displease them, and they will not come near you; treat them kindly and they are your good friends. Childish and ingenuous to a degree, they will address you on equal terms, and often show an embarrassing

131 eastern part of that island in separate hordes and families. Nowadays, these Veddas can only be found in the plains of East Ceylon which territory is bordered in the south by the Arukan Aru River; it is commonly called "Mahawaddarata" meaning "Great Vedda Land." This name, however, has at present very little meaning because one can hardly find any real Veddas in that part of the country [144] but rather a population having more Singhalese than Vedda blood in their veins.

177 The Veddas of our times have for the greater part adopted the culture of the higher civilized population of the island of Ceylon. Really primitive Veddas hardly exist any more.

141 The Sarasins describe the Vedda people as one of short
131 stature; for the Veddas of the central districts they found an average height of 155.4 centimeters, for the tribes of the east coast one of 155.8 centimeters, and for the Veddas of the Wewatte territory one of 160.7 centimeters. However,
144 if from the number of Veddas of the central districts those
141 individuals are eliminated which show signs of interbreeding with other elements or can be regarded as such, then one will find a much shorter stature for those Veddas who seem to be of purer race; their average male's height is 153.3 centimeters, /108/ with a minimum of 146.0 centimeters and a maximum of 160.0 centimeters. On the average, the women are about 10 centimeters shorter than the males.

605 Characteristic physical features of the Veddas are:

Vedda AX5
Greater India AQ1

Characteristic physical features of the Veddas are: V 142
relatively very long and also thin arms, whereas their lower extremities are also fairly long. The color of their skin varies between brown and dark brown; the women are generally of a lighter color than the men. Their eyes are dark brown or black-brown; their hair is wavy, dark and coarse. Their beard growth is not heavy; it consists of wavy hair. The hair growth on the body is very sparse. Furthermore, they have a very long head with sometimes very marked supraorbital ridges. However, their face is broad and not very long, becoming suddenly very pointed toward the chin. Their flat nose bridge lies deep and recedes sharply under the forehead; the nose is fairly flat with broad nares. The lips are sometimes fairly thick, in other cases fairly thin. The mouth is not extremely wide and the jaw does not protrude (orthognathism).

They found that the capacity of the skull was very small. The cephalic index for the male skull was calculated to be 71.6 and 71.2 for the female skull. /109/ Therefore, the Veddas are to be considered a dolichocephalic people. (Figs. 14,15,16,17) V 141

According to Sarasin, it can be considered certain that there are peoples in India who are related to the Veddas of Ceylon. All those tribes can be considered to be remnants of a very old racial stratum which probably lived all over India in much earlier times. One should not identify them with the Dravidian population since they seem to represent the remnants of a pre-Dravidian population. V GI 144

18: Kleiweg De Zwaan E-5 (1906-1910) 1925 OB1 Indonesia
Australian Aborigines OX5
Oceanic Negritos 05
Vedda AX5

of this great wandering" /sited in German/.

Sarasin was of the opinion that the Veddas and the Australians do not belong to one and the same racial group; the former are to be considered /112/ the more primitive ancestors of the Dravido-Australian race, one which was of a lower cultural level.

Sarasin regards the above-mentioned racial tribes of short stature, i.e., the wavy-haired Vedda type of India as well as the woolly-haired Negrito tribes, as primary varieties of the human race. The Veddas are assumed to possess a number of primitive physical features which would place them, more so than Europeans, nearer to the chimpanzee, the type which, according to Sarasin, of all living anthropoids is the one closest to the human race.

Dixon (1) regards the Veddas as the oldest racial

1. Roland B. Dixon, The Racial History of Man, London, 1923.

substratum of the island of Ceylon. He believes that they mainly originate from Proto-Australian and Proto-Negroid types who are characterized by their dolichocephalic skull. The Caspian element among the Veddas seems to be limited to a very minor degree, whereas one can hardly trace any brachycephalic Palae-Alpine elements among them.

As already remarked, Sarasin mentioned in his book about the Veddas that so far no Veddas had been met with, apart from those in India and Ceylon. /113/ However, on their

18: Kielweg De Zwaan E-5 (1906-1910) 1925 OB1 Indonesia
Mori-laki OG7
Toala OG10
Vedda AX5

/113/ However, on their second trip through Celebes during the years 1902 and 1903, the Sarasins encountered a tribe, the so-called Toalas, about whom they gave extensive and important information in their book Reisen in Celebes /Travels in Celebes/, as well as in their standard work Versuch einer Anthropologie der Insel Celebes /Attempt at an Anthropology of the Island of Celebes/ (Wiesbaden, 1906). They arrive at the conclusion that one should consider the Toala a remnant of a primitive, prehistoric people of small stature, having a dark skin, dark-brown eyes, wavy hair, sparse body hair, a broad and angular face which becomes notably narrower toward the chin, a broad and fairly flat nose, a sunken nose bridge, receding chin and thick lips. In short, a human race bearing a close resemblance to the Veddas of Ceylon. These Toala live in the Lamontjong territory in South Celebes not far from Macassar.

The Sarasins also encountered related tribes in the southeastern peninsula of the island of Celebes, viz., the so-called Tomuna and Tokea and it seems that certain slaves and slave families of Central Celebes should also be included in this aboriginal population. All those tribes do not only show similarity to the Veddas but, as we will see later on, also to the Senoi of the Malay Peninsula.

/114/ It seems that the Tomuna, even more than the Toala, have in many respects preserved the original type of this prehistoric population in a purer form than the Toala, who are more mixed with Buginese blood.

Toala 0620
Vedda AX5
Sakai AN6

T V 142 far distances and such long periods of time and who, therefore, may have differentiated in certain respects.

There is another difference, viz., in the physical proportions. As we have seen, the Veddas are characterized by relatively long arms, whereas the Toala have relatively short upper extremities. It seems that the Toala's lower extremities, too, are shorter than those of the Veddas. On account of those differences of physical proportions, existing between Toala and Veddas, the former seem more closely related to the Senoi of the Malacca Peninsula, who have been measured by Rudolph Martin. /117/ He found that the average arm index of the Senoi is very similar to that of the Toala; however, the former are somewhat shorter than the Toala and Veddas.

T V 5 142 144

T 177 Undoubtedly, the Toala tribes of Celebes have lost much of their originality through Buginese influence; their language has become a Buginese dialect. Still, they show in many respects a similarity to the Veddas of Ceylon and, as we will see later, also to the Senoi of the Malay Peninsula. Until recently, also the Toala were cave dwellers. They have no metal or ceramic industries. They are strictly monogamous; their veracity has been praised, whereas thefts hardly ever occur.

T 171

T 342 582

T 174 [241] The present Toala are engaged in agriculture. However, the exploration of their (former) caves has proved that they were originally a people of hunters who also made a living by collecting various forest products. Nowadays, the Toala

Sakai AN6
Toala OG10
Vedda AX5

S 141 who apparently can be regarded as representative of pure-blooded Senoi, and they found an average head index of S T 141 78.3. This index comes very near to that of the Toala, although theirs is still somewhat higher.

Dolichocephalic and mesocephalic forms of the skull occur more with the Senoi than with the Toala, which is proved by the following table:

Tribes	Dolicho-cephaly	Meso-cephaly	Brachy-cephaly
Senoi men of Ulu Kampar	56.0%	33.0%	11.0%
Senoi men of Tapah Mountains	12.0%	53.0%	35.0%
Toala men	19.2%	15.4%	65.4%

S T V 142 /130/ Brachycephaly, then, is more prominent among the Toala than among the Senoi; as regards skull structure, we should place the Senoi between the Toala and Veddas.

The supraorbital ridges and glabella seem to be less prominent with the Senoi than with the Toala and certainly less when compared with the Vedda.

The shape of the face of the Senoi, however, is very similar to that of the other two racial groups and this can also be said of the shape of their nose and mouth. The S T V 144 chin is somewhat receding, which is also the case with the Veddas and Toala.

From these observations, it seems justified to conclude that the Veddas, Toala and Senoi together represent a wavy-haired, aboriginal population, although it seems that the

SaKai ANG
Toala OG
Vedda AX5
Prehistoric Maloya AN3

Senoi and Toala, as to their physical features, are somewhat closer to each other than to the Veddas. However, further research into this matter is necessary, especially regarding the exact position occupied by the Toala in this grouping. (Figs. 25, 26, 27, 28)

Also in their cultural heritage, these three peoples show many similarities.

The aboriginal Senoi and also the Semang are nomadic peoples; they are /131/ continually on the move, mainly subsisting by collecting forest products, hunting, and fishing. They build very primitive huts and are clothed in a loincloth or apron made of bark cloth. When hunting they mainly use the blowgun through which they shoot poisonous arrows. They are also equipped with bow and arrow. They practice monogamy and treat their wives well. As is also the case with the Veddas and Toala, they do not engage in agriculture; they have no other domestic animals than dogs. Likewise, metal work, ceramics, or weaving are unknown to the Senoi.

According to Martin, it need not be doubted that in the western part of the Malay Peninsula inhabited caves are to be found, belonging to a prehistoric era. However, one cannot state with certainty in what period these caves have been inhabited. Neither can it be derived from the ergological proportions in what period these caves have been inhabited. It must have been a nomadic people who fed themselves with small game, fish, fresh-water shellfish, and